

A SHORT
SVMMME OF THE WHOLE
CATECHISME, WHERE-
in the Question is propo-
ned and answered in few
words, for the greater
ease of the common peo-
ple and Children.

Gathered by Mr. JOHN CRAIG
Minister of Gods Word
to the Kings Majestie.

IOHN. XVII.

*This is Life Eternall to know thee the
only very GOD, and whom thou hast
sent IESVS CHRIST.*



EDINBURGH
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for *Io. Wood*, and are to bee
sold at his Shop, on the South side
of the hie street, a little aboue
the Crosse. 1632.



The P R I N T E R to the
R E A D E R.

Courteous and charitable Readers, if you would know the cause of the printing of this little Catechisme over againe, it is because of the approbation it hath from judicious and holy men: both for the method and matter, the brevitie and facilitie, whereby G O D is glorified, his people edified, and the memoriall of the reverend and learned Author fresh renewed. Read it therefore consideratly, and giue G O D the glory, the Author his due praise, and the Printer profite for his paines. Farewell.



OF THE CREATI. ON AND FIRST ESTATE OF MANKYND.

Question.

*HO made Man and Wo-
man?*

Answer. The Eternall
GOD of his goodnesse.

*Qu. Whereof made hee
them?*

An. Of an earthly bodie, and an Hea-
venly Spirit.

Qu. To whose Image made hee them?

An. To his owne Image.

Qu. What is the Image of GOD?

An. Perfect vprightnes in Body and
Soule,

Qu. To what end were they made?

An. To acknowledge and serue their
Maker.

Of the Creation.

Qu. How should they have served Him?

An. According to his holy will.

Qu. How did they know his Will?

An. By his Workes, Word, and Sacraments.

Qu. What libertie had they to obey his will?

An. They had free will to obey, and to disobey.

Qu. What profite had they by their obedience?

An. They were blessed and happie in body and Soule.

Q. 1. Was this Felicitie given to them only?

An. No, but it was given to them and their Posteritie,

Q. 1. With what condition was it given?

An. With condition of their obedience to GOD.

Q. 1. Why was so small a Commandment given?

An. To show GODS gentlenesse, and to try mans obedience.

Q. 1. What availeth to know this Felicitie lost?

An. Heereby we know GODS goodness and our ingratitude,

Qu.

Of the Fall.

*Qu. But wee cannot come to this estate a-
aine?*

*An. Wee come to a better estate in
CHRIST.*

Q. What should we learne of this discourse?

*An. That the Church was first planted,
blessed and made happie through obe-
dience to GODS Word.*

Of the fall of Man from GOD, and his second Estate.

*Qu. **VV**HO brought them from that
blessed Estate?*

An. Sathan and their owne inconstancie.

*Qu. How were they brought to that in-
constancie?*

*An. Through familiar conference with
Sathan against the Word.*

*Qu. What thing did Sathan first seeke of
them?*

*An. Mistrust and contempt of GODS
Word.*

*Qu. Wherefore did hee beginne at their
faith?*

An. Because hee knew it was their life.

Of the Fall.

Qu. How could they consent to their own perdition?

An. They were deceived by the craft of Sathan.

Qu. What was the craft of Sathan here?

An. He perswaded them, that good was evill, and evill was good.

Qu. How could they bee perswaded, having the Image of GOD?

An. They had the Image, but not the gift of constancie.

Qu. What things lost they through the fall?

An. The favour and Image of GOD, and with the vse of the Creatures.

Qu. What succeeded to the favour and Image of GOD?

An. The wrath of GOD, and Originall sinne.

Qu. What thing is Originall sinne?

An. The corruption of our whole Nature.

Qu. How doth this sinne come to vs?

An. By naturall propagation.

Qu. What are the fruits of this sinne?

An. All other sinnes which wee commit.

Qu. How

Of the Fall.

Qu. What is the punishment of this sinne?

An. Death of body and soule, with all other miseries.

Qu. What other thing did follow vpon this sinne?

An. A curse vpon the Creatures, and our banishment from the vse of the same.

Q. 1. But the most wicked vse them abundantly?

An. That is with a testimonie of an euill conscience.

Qu. These paines were over great for the eating of an Apple?

An. Their sinne was not the eating of an Apple simply.

Qu. What thing then properly was their sinne?

An. Infidelitic, pryde, and open rebellion to God.

Qu. How can that be proved?

An. They consented to Sathans lyes, mistrusted Gods Word, and claimed Gods honour.

Qu. Wherefore are wee punished for their sinne?

An. Wee are punished for our owne sin seeing

Of the Fall.

seeing we were all in them, standing
falling with them.

Qu. In what Estate is all their Posterity?

An. Under the same bondage of sinne.

Qu. What naturall freedome haue wee?

An. Wee haue freedome to sinne, and
to offend our GOD.

*Qu. Haue wee not power to serue and please
GOD?*

An. None at all, till wee bee called
sanctified.

Qu. Haue we lost our minds and wils?

An. No, but wee haue lost a right mind
and a good will.

*Qu. Naturall men may doe many good
vertues?*

An. Yet they cannot please GOD with-
out Faith.

Qu. Why did GOD suffer this fall of Man?

An. For the declaration of his mercie
and Iustice.

Qu. Declare that?

An. By this mercie the chosen are
delivered, and the rest punished by
Iustice?

¶ Of mans restitution againe,
and his third Estate.

*Qu. WHO called our parents to re-
pentance?*

An. God onely of his infinite mercy.

Qu. What did they, when he called them?

An. They hid and excused themselves.

Qu. But it was foolishnesse to flee from God?

*An. Such is the foolishnesse of all his po-
steritie.*

Qu. How were they converted to GOD?

*An. By the almightie power of GODS
Spirit.*

*Qu. How did the Spirit worke their conver-
sion?*

*An. Hee printed the promise of mercy
in their hearts.*

Qu. What was that promise of mercy?

*An. Victorie in the seed of the Woman
against the Serpent.*

Qu. Who is the seed of the Woman?

An. IESUS CHRIST GOD and MAN.

*Qu. How was his posteritie converted to
GOD?*

An. By the same Spirit and promise.

*Qu. May we understand and receiue the
pro-*

Of Mans Restitution.

promise by our selves?

An. No more then blind, and dead
can see and walke.

Qu. What more is requyred for our conu-
sion to GOD?

An. Hee must lighten our mindes,
mollifie our hearts, that wee may
derstand, receiue, and reteine his pro-

Qu. But Adam did know his sin, and G-
voyce?

An. Yet that knowledge brought him
to repentance.

Qu. What was the cause of that?

An. For the feeling of mercy was not
given to him.

Qu. What then is knowledge, calling,
cusation, and conviction?

An. A way to desperation, if mercy be
apprehended.

Qu. What if mercie bee offered and app-
hended?

An. These things then are the beginning
of our repentance.

Qu. How did Adam and his Posteritie
receiue the promise?

An. On

Of Mans Restitution.

An. Onely through their owne lively Faith in CHRIST.

Qu. *What thing was their Faith?*

An. A sure confidence in GODS mercy through CHRIST to come.

Qu. *Who wrought this faith in them above nature?*

An. GODS Spirit through the preaching of the promise.

Qu. *What is this promise called in the Scripture?*

An. The Evangell, or glad tydings of Salvation.

Qu. *Then the Evangell was preached in Paradise?*

An. No doubt, and also the Law.

Qu. *What neede was of them both?*

An. By the Law they were accused and humbled, and through the Evangell comforted and delivered.

Qu. *What thing then was the Law and the Evangell?*

An. Instruments of GODS Spirit to the salvation of man.

Qu. *Wherein stood their salvation?*

An. In remission of their sinnes, and reparation

Of Mans Restitution. ration of Gods Image.

*Qu. What followed upon the repairing of
Image?*

*An. Continuiall battell both within
without.*

*Qu. From whence doth this battell
ceade?*

*An. From the two contrarious Images
mankynd.*

Qu. What are these Images?

*An. The Image of God, and the Image
the Serpent.*

Qu. What shall bee the end of this Battell?

*An. Victorie to the seede of the Woman
and destruction to the seed of the Serpent
in mankynd.*

*Qu. Was all Adams posteritie delivered
and reformed?*

*An. No, but they onely, who beleev
the promise.*

Qu. To what end were these delivered?

An. To acknowledge and serue their God.

Qu. Wherein stood their service chiefly?

A. In the exercise of Faith and repentance.

Qu. What rule gaue hee them for this purpose?

An. H

Of Mans Restitution.

An. His most holy Word and Scriptures.

Qu. What things were contained in the word given to them?

An. The Law, the Evangell, and the Sacraments.

Qu. What did the Law to them?

An. It shewed their sinne, and the right way to know and serue G O D.

Qu. What did the Evangell?

An. It offered to them mercie in CHRIST

Qu. What did the Sacraments to them?

An. They did help their Faith in the promises of God.

Qu. Was this order kept in the old Testament?

An. No doubt, as Moses and the Prophets beare witnesse.

Qu. What shold we gather of this discourse?

An. The Church was ever grounded vpon the Word.

Qu. What followeth vpon the corruption of the Word?

An. The corruption of the true Religion, and Church, at all times.

Qu. Was the Faith and Religion of the Fathers different from our Faith?

An. Not

Of Mans Restitution.

An. Not in substance, but in certaine circumstances.

Q^m What is the substance?

An. The Covenant in IESUS CHRIST.

Qu. Why then call we it the old Testament?

An. In respect of the obscure shaddowes and figures, joyned with the doctrine and Religion.

Qu. What profite came to the Fathers at times through Faith?

An. By this way onely, they were blessed and happie.

Qu. Wherein did the infelicitie of men stand?

An. In mis-knowledge of the true GOD.

Qu. Are wee in the same estate?

An. No doubt, as our Master doth testify.

Qu. When know wee GOD aright?

An. When wee giue him his due honour.

Qu. What are the chiefe poynts of his due honour?

An. Faith, obedience, prayer, and thankes with their fruites.

THE FIRST PART of GODS honour.

Qⁿ. WHY is Faith put in the first place?

An. B

'The first part

an. Because it is the mother to all the rest

Qu. What doth Faith worke in vs?

an. It moveth vs to put our whole confidence in GOD.

Qu. How may wee bee mooved to doe this?

an. By the knowledge of his power and goodnesse.

Qu. But we are unworthie and guiltie?

an. Therefore we apprehend his promise in CHRIST.

Qu. Which are the principall heads of his promise?

an. They are conteined in our Beliefe, called the Creid of the Apostles.

Qu. Rehearse the Beliefe or Creid of the Apostles?

an. **I** Beleeue in GOD the Father Almighty, maker of Heaven and Earth. And in IESUS CHRIST his onely Sonne our LORD: Who was conceived by the holy Ghost, borne of the Virgine Mary: Suffered under Poncious Pilate, was crucified, dead, buried, and descended into Hell:

The first part
Hell: Hee rose againe the third day
from death: Hee ascended into Hea-
ven, and sitteth at the right hand
God the Father Almighty: From
thence hee will come to judge the
quicke and the dead.

I Belieue in the holy Ghost: The
holy Church Vniuersall, the com-
munion of Sancts: the forgiveness
of sinnes: the ryſing againe of the b-
odies, and life Everlaſting.

*Qu. Why is this called the Creid of the
poſtles?*

A. Because it agreeth with their doctrine
and time.

Qu. In how many parts is it divided?

An. In foure principall parts.

Qu. What are we taught in the first part?

An. The right knowledge of God the
Father.

Qu. What are we taught in the second part?

An. The right knowledge of God the
Sonne.

Qu. VV

of GODS honour.

Qu. What are we taught in the third part?

An. The right knowledge of G o d the holy Spirit.

Qu. What are we taught in the fourth part?

An. The right knowledge of the Church and gifts given to it.

Qu. How many Gods be there?

An. Onely an Eternall G o d, maker of all things.

Qu. Why then name we God thryse heere?

An. Because there are three distinct persons in the Godhead.

Qu. Wherefore is the Father put in the first place?

An. Because hee is the fountaine of all things.

Qu. Why is the Sonne put in the second place?

An. Hee is the Eternall wisdom of the Father, begotten before all beginnings.

Qu. Why is the Spirit put in the third place?

An. Hee is his power, proceeding from the Father and the Sonne.

Qu. Why is the Church put in the fourth place?

An. It is the good worke of these three persons.

THE FIRST PART of our Beliefe.

*Qu. WHY is it said particularly,
believe?*

An. Everie one should liue by his own
Faith.

Qu. Should everie one know what hee be-
lieveth?

An. Otherwise hee hath not true Faith.

Qu. Are wee bound to confesse our Faith
openly?

An. No doubt, when time and place do
require it.

Qu. Is it enough to beleene, that there
is GOD?

An. No, but wee must know, who is the
true GOD.

Qu. Is it enough to know, who is the
true GOD?

An. No. but we must know also, what
will bee to vs.

Qu. How may wee know that?

An. By his promise, and workes done
for our comfort.

Qu. What doth hee promise to vs?

An. To bee our loving Father and Sa-
uour.

Qu. What

of GODS honour.

Qu. What craveth this promise of vs?

An. A full trust and confidence in him.

*Qu. What thing then doth moove vs to be-
lieue in GOD?*

*An. A sense and feeling of his Fatherlie
loue.*

Qu. How call wee him Father?

*An. In respect of CHRIST, and of our
selues.*

Qu. Declare how that is?

*An. Hee is CHRISTs Father by nature,
and ours by grace through him.*

*Qu. How then are wee called the sonnes of
Wrath*

*An. In respect of our naturall estate by
sinne.*

Qu. When are we assured to bee his sonnes?

*An. When we beleue in his fatherly
loue.*

*Qu. Why make wee mention heere of his
power?*

An. To assure vs, that hee may saue vs.

Qu. Of what power meane we heere?

*An. Of that power, which disposeth all
things.*

Qu. What should this worke in vs?

'The first part'

An. Humility, confidence, and boldness.

Qu. Why beginne wee at his Fatherly love
and power?

An. Because they are the chiefe grounds
of our Faith.

Qu. Declare that more plainly?

An. By these two wee are perswaded
all the rest of his promises.

Qu. What is meant heere by Heaven
Earth?

An. All the Creatures in Heaven & earth.

Qu. Whereof made hee all the creatures?

An. Hee made them all of nothing by
word.

Qu. Wherefore did hee that?

An. To show his infinit power.

Qu. Wherefore then did hee occupie
dayes?

An. That wee might the better consider
him in his workes.

Qu. Wherefore are they put in our Belief?

An. To beare witnes to vs of their Creator.

Qu. What things doe they testifie of him?

An. That he is infinit in power, wisdom
and goodnes.

Qu. W

of GODS honour.

*Q. What other things doe they teach vs in
ly speciall?*

*A. His fatherly care and providence for
vs.*

¶ Of GODS providence.

*Q. Who ruleth and keepeth all things
made?*

*A. The same Eternall GOD that made
them.*

*Q. Who maketh all these fearefull altera-
tions in nature?*

*A. The hand of God, either for our com-
fort or punishment.*

*Q. Who ruleth Sathan, and all his instru-
ments?*

*A. Our God also, by his almighty power
and providence.*

Q. What comfort haue wee of this?

*A. No thing can hurt vs, without our
Fathers good will.*

*Q. What if Sathan and his hath freedome
over vs?*

*A. We should bee then in a most mife-
rable estate.*

*Q. What should this Fatherly care worke
in vs?*

The first part

An. Thanks for all things that come to Qu

Qu. *What other things should it worke*

An. Boldnes in our vocation against impediments.

Qu. *Who ruleth sin, which is not of GOD*

An. Hee onely ruleth all the actions, defections, that come to passe in Heven and earth.

Qu. *Wherefore belieue wee that?*

An. Because hee is GOD almightie ab his Creatures.

Qu. *But sinne is not a Creature?*

An. Yet he were not Almighty, if he not rule it.

Qu. *Is GOD partaker of sinne, when ruleth sinne?*

An. No, for hee worketh his owne worke by it.

Qu. *Are the Wicked excused through good worke?*

An. No, for they worke their owne worke.

Qu. *Why not, seeing GODS Will concurr with them?*

An. They meane one thing, and GOD another.

Qu. *What*

of GODS honour.

Qu. VVhat meane they in their actions?

An. Contempt of G O D, and hurt of his creatures.

Qu. VVhat meaneth GOD, vsing them and their sinne?

An. The tryall of his owne, or punishment of sinne.

Q VVhat shold we learne by this discourse?

An. To feare onely the L O R D our GOD.

Qu. What shall wee judge of them that colude with Sathan?

An. They deny this first Article of our Beliefe.

Qu. May wee not conjure Satan to reveale secrets?

An. No, for hee is the Author of lyes.

Qu. But he often times speaketh the truth?

An. That is to get the greater credit in his lyes.

Qu. May wee not remoue mitchcraft with witchcraft?

A. No, for that is to seeke support at Satan.

THE SECOND PART of GODS honour.

Qu. VV Hat things learne we in the second part?

The second part

An. The truth and justice of GOD in redemption.

*Qu. Who is our redeemer, and how did hee
redeeme vs?*

An. IESUS CHRIST, who redeemed vs
by his death.

Qu. What kind of person is hee?

An. Perfect GOD, and perfect Man.

*Qu. Wherefore was hee both GOD and
Man?*

An. That he might be a meete Mediator
for vs.

Of his Name and Title.

*Qu. Why was this name IESVS, or SAUL
OVR given onely by GOD?*

An. To assure vs the better of our Salvation
on by him.

Qu. Is there any vertue in this name?

An. No, but the vertue is in the Person.

*Qu. Wherefore was hee called CHRIST
or anoynted?*

An. Hee was anoynted King, Priest, and
Prophet for vs.

Qu. To What purpose do these titles serue?

An. Heereby is expressed his office, and
how

of our Beliefe.

how hee saved vs.

Qu. Declare that plainly?

An. Hee saved vs by his Kingdome, Priest-hood, and Propheſie.

Qu. How may this bee proved?

An. By the anoynting of Kings, Priests, and Prophets, which were figures of his anoynting.

*Qu. Was CHRIST anoynted with materi-
all Oyle?*

An. No, but hee was anoynted with the gyfts of the Spirit without measure.

Of his Kingdome, Priest-hood
and Propheſie.

Qu. What manner of Kingdome hath he?

An. It is spirituall, pertaining chiefly to our foules.

Qu. Wherein doth his Kingdome conſiſt?

An. In Gods word, and his holy Spirit.

Qu. What things get wee by the word and Spirit?

An. Righteouſnes, and life everlaſting.

Qu. What thing is his Preiſt-hood?

An. An office appoynted for the ſatisfacti-
on of Gods wrath.

Qu. How

The second part

Q. How did he satisfie GODS wrath for

An. By his obedience, prayer, and everlasting sacrifice.

Qu. How is hee called our onely Prophet

An. Hee ever was, is, and shall be the only teacher of the Church.

Qu. What then were the Prophets and Apostles?

An. All these were his Disciples, and servants.

Qu. Wherefore were all these honourable offices given to him?

An. That thereby hee might deliver from sinne.

Qu. Declare that particulary in these three offices?

The fruits of these three offices.

An. By his kingly power we are free from sinne, death, and hell.

Qu. But wee may easily fall againe in sinne

An. Yet by the same power we shall overcome and get the victorie.

Qu. The battell is verie hard?

An. Wee fight not in our owne strength

Q. What is our Armour and Strength?

An.

of our Beliefe.

An. The power and Spirit of CHRIST in
vs.

Qu. What profit commeth to vs through his
Priest-hood?

An. Heereby hee is our Mediatour, and
and wee are made Priests also.

Qu. How are we made Priests?

An. By him wee haue freedom to enter
in before God, and offer vp our selves
and all that wee haue.

Qu. What kinde of sacrifice is this?

An. A sacrifice of thanksgiving onely.

Qu. May wee not offer CHRIST againe
for our sinnes?

An. No, for CHRIST can not die againe.

Qu. What profite haue we of his prophesie?

An. Heereby wee know most plainely
his Fathers will.

Qu. What other profite haue we?

An. All Revelations and Prophecies are
finished.

Qu. But some things are not yet fulfilled?

An. Wee speake of things pertaining to
his first comming.

¶ Sonne and Lord.

Qu. Wherefore is he called his onely Sonne?

An. Be-

The second part.

An. Because hee is his only Son by nature.

Qu. Yet hee is called the first begotten amongst many brethren?

An. That is in respect of his communicating with vs.

Qu. Why is hee called our LORD?

An. Hee beareth rule over vs, and is head to Man and Angell.

Of his Conception and Birth.

Qu. Wherefore was hee conceived of the holy Ghost?

An. That hee might bee without sinne and so sanctifie vs.

Qu. What if hee had beene a sinner?

An. Then he could not haue delivered vs.

Qu. Was hee onely made free from sinne?

An. No, but he was also replenished with the Spirit without measure.

Qu. Why was the fulnes of the Spirit giuen to him?

An. That hee might bestow the same upon vs.

Qu. Why was hee made Man like unto vs?

An. That he might die for vs in our owne nature.

Qu. Why

of our Beliefe.

Qu. What thing followeth vpon' his Incarnation?

An. That life and righteousnesse is placed in our flesh.

Qu. May not this life bee lost, as it was in Adam?

An. No. for our flesh is joyned personally with the fountaine of life.

Qu. Then all men are sure of this life?

An. No, but onely they who are joyned with him spiritually.

Qu. What availeth then our carnall union with Christ?

An. Nothing, without our spirituall union with him.

Of his mothers Virginitie
and name.

Qu. What serveth his mothers Virginitie?

An. It is a seale of his miraculous conception.

Qu. Was he holy through her Virginitie?

An. No, seeing our whole nature is corrupted.

Qu. Wherefore is shee named in our Belief?

A. That wee may know his Tribe, and familie.

Qu. What

The second part

Qu. What can that help our Faith?

A. Heereby wee know him to bee the Saviour promised.

Qu. Of what Tribe and house was hee promised?

A. Of the Tribe of Iuda, and house of David.

Qu. How did hee redeeme vs?

An. Hee suffered death for vs willingly according to Gods Decree.

The forme of Iudgement.

Qu. Why suffered hee under the forme of Iudgement?

A. To assure vs the better, that we are free from Gods Iudgement.

Q. But the Iudge did absolve him as innocent?

A. That made greatly for our comfort.

Q. What comfort haue wee by it?

A. That hee dyed not for his owne sinne but for ours.

Q. But the Iudge meaneth not such thing?

A. Wee looke not what hee meant, what God meant by his wicked Iudgement.

of our Beliefe.

The Crosse.

Q. Wherefore did he suffer vpon the Crosse?
A. To assure vs, that hee tooke our curse vpon himselfe.

Q. What assurance haue wee of this?
A. That kynd of death was accursed of GOD.

Q. Was hee also cursed of GOD?

A. No but hee sustained our curse.

Q. Was hee guiltie before GOD?

A. No, but hee sustained the person of guiltie man.

Q. What comfort haue we of this?

A. Hee remooued our curse, and gaue to vs his blessing.

Q. In what part did hee suffer?

A. Both in body and Soule.

Q. Wherefore that?

A. Because wee were lost both in bodie and soule.

Q. What suffered hee in his Soule?

A. The fearefull wrath and angrie face of GOD.

Q. What paine was that?

A. The dolours of death, and paine of hell.

Q. How

The second part.

Q. How know wee that?

A. By his praying, sweating, and crying with teares.

Q. How did hee sustaine these paines?

A. Through Faith, patience, and prayer to his Father.

Q. How doe the damned sustain these paines in hell?

An. With despaires and continuall blasphemie.

The paine of Hell.

Q. When did CHRIST descend to Hell?

An. When hee sustained these fearful paines vpon the crosse.

Q. Why did GOD punish an innocent so grievously?

A. Because hee tooke vpon himselfe the burden of our sinnes.

Q. Was God content with his satisfaction?

A. No doubt, for he of his mercy did poynt it.

Q. Was his death also needfull for our redemption?

A. Otherwise the Decret, and the promise had not beene fulfilled.

of our Beliefe .

¶ His Death, buriall, and fruits.

Q. If hee dyed for vs, why die wee?

A. Our death is not now a punishment for our sinnes.

What other thing can it bee?

A. It is made through his death, a ready passage to a better life .

Q. What should wee learne by all these fearefull paines?

A. The terrible wrath of God for sinne and how deare wee are bought.

Q. What comfort haue wee by these sufferings of CHRIST?

A. The faithfull members of CHRIST shall never suffer them.

Q. But wee were oppressed with the curse of the Law?

A. CHRIST tooke it vpon himselfe, and gaue vs the blessing.

Q. What profite get wee in speciall by his death?

A. It is a sufficient, and everlasting sacrifice for our sinnes.

Q. What doth this sacrifice worke perpetually?

C

A. It

The second part

An. It remooveth all evill things, and storeth all good things.

Qu. *Is there any Priest, and sacrifice sinne now?*

An. None at all, for CHRIST hath fied once for all.

Qu. *But yet in our nature there are spotted?*

An. CHRISTs blood therefore perpetuall lavature.

Qu. *The memorie and tokens of our may affray us?*

An. All things were deleted in the of CHRIST.

Qu. *But yet wee finde sinne working in*

An. The death of CHRIST doth kill the tyrannie of it.

Qu. *Alwayes it remaineth in vs to the*

An. Through Faith it is not imputed to the members of CHRIST.

Qu. *Wherefore was hee buried?*

An. To assure vs the better of his

Qu. *What doth his buriall worke in vs*

An. A continuall mortification of sin

VS.

of our Beliefe.

¶ His Resurrection and fruits.

Q. Why did hee ryse before vs?

To assure vs of his victory over death
for vs.

What fruit get wee by his victorie?

Hereby we are brought in a sure hope
of life eternall.

What other fruite get wee by it?

It worketh newnesse of life in vs here

What other thing shall it doe to vs?

It shall raise vp our bodies againe in
the latter day.

¶ His Ascension.

Q. Why did hee ascend before vs?

To take possession of our inheritance
in our name.

*But hee said I shall bee with you to the
end?*

A. Hee spake that of his spirituall pre-
sence.

What doth hee there now for vs?

Hee maketh continuall intercession
for vs.

What kinde of intercession is this?

The second part

An. It is the continuall mitigation
Fathers wrath for vs, thro
vertue of his death.

*Qu. Is he our onely Intercessor and
ator?*

A. No doubt, seeing he onely died

*Qu. What meaneth his sitting at the
hand?*

An. The power hee hath in Heav
earth.

*Qu. What comfort haue wee by his
and authoritie?*

An. Wee are sure vnder his prote

¶ His comming againe

Qu. For what cause will hee come ag

An. To put a finall end to our redem

Qu. What shall bee that finall end?

A. Eternall joy or miserie to ever

Qu. Is not that done in every mans

An. No, for the bodies remaine ye
warded.

Qu. Shall there not bee a mid State

An. No, but all shall bee brought
two ends.

Qu. Wherefore that, seeing some are

of our Beliefe.

And some are worse?

All shall bee judged evill, which are
not the members of CHRIST.

*But how can the quicke be judged be-
fore they die?*

Their suddaine change shall bee in
stead of death to them.

*But all flesh should goe to the dust a-
gain?*

This is done so ordinarily, but heere is a
speciall cause.

*What comfort haue wee of the person
of the Iudge?*

Our Saviour, Advocat, and Media-
tor shall come and saue vs.

What should the Infidales consider here?

CHRIST, whom they now contemne
shall bee their iudge.

*What should the meditation of this Ar-
ticle worke in vs?*

The contempt of all worldly plea-
sures, and a delight in heavenly things.

Who shall bee sure in that day?

All that are made heere the members
of CHRIST.

Who maketh vs members of CHRIST.

The third part
An. GODS' holy Spirit onely work
our hearts.

THE THIRD PART of our Beliefe.

Qu. **W**hat thing is the holy Spirit?
An. Hee is GOD equall with
Father and the Sonne.

Qu. From whence doth hee proceede?

An. From the Father and the Sonne.

Qu. What is his Office in generall?

An. Hee putteth all things in execution
which are declared by GODS
counsell.

Q. What thing doth hee in the order
nature?

An. He keepeth all things in their na-
e state.

Qu. From whence then come all these
rations?

A. From the same Spirit working di-
ly in nature.

An. Then the Spirit is but nature?

An. No, for he is GOD, ruling and
ing nature.

Qu. What doth hee in worldly kingdome?

of our Beliefe.

He doeth raise and cast them downe
in his pleasure.

Why are these things attributed to him

R. Because he is the power and hand of
GOD.

*What doth hee in the Kingdome of
CHRIST?*

W. He gathereth all Gods elect to Christ
Why is hee called holy?

de. Because hee is the fountaine of holy-
nes, and maketh vs holy.

When and how doth hee this?

re. When by his mightie power he se-
parateth vs from our naturall corrup-
tion, and dedicateth vs to godlynesse.

rd. *What thing is this naturall corruption?*

Blindnesse of mind, hardnesse of heart
and contempt of GOD.

How doth hee dedicate vs to godlynesse?

se. Hee lightneth our minds, mollifieth
our hearts, and strengthneth vs.

de. *What thing then is all flesh without
the Spirit?*

m. Blind and dead in all heavenly things

What other names hath he in Scriptures.

Hee is called the Spirit of Faith, rege-
ne-

The third part.

neration, strength and comfort.

Q. Why are these names given to the

An. Because hee worketh all these things in vs.

Qu. How are these graces called?

An. Sanctification, regeneration, or birth and Spirit.

Q. How is our corrupted estate called.

An. The old Man, old Adam, flesh and blood.

Q. What followeth vpon our sanctification?

An. A continuall battell betwixt the Spirit and the flesh.

Qu. Who doeth strengthen and keepe in this battell?

An. The same Spirit, who also giveth us all victorie.

Qu. What is this battell to vs?

An. A sure seale of the presence of the Holy Spirit.

Qu. What battell hath the old man in himselfe?

An. None at all against sinne and wickednesse,

Qu. In whom then is this battell?

An. Onely in the members of Christ.

of our Beliefe.

Church, through the presence of the
Spirit.

¶ THE FOVRTH PART of our Beliefe.

Q. *What is the Church, which
wee confesse heere?*

A. The whole companie of Gods Elect
called and sanctified.

Q. *Doe wee believe in this Church?*

A. No, but we belieue only in our God.

Q. *What thing then beliene wee of this
Church?*

A. That it was, is, and shall bee to the
end of the World.

Q. *What neede wee to beliene this?*

A. For our great comfort and glorie of
God.

Q. *Declare that plainely?*

A. The loue of the Father, the death of
Christ, and the power of the Spirit shall
ever worke in some,

Q. *What thing followeth vpon this?*

A. The glorie of G O D, and confusion
of Satan, with our comfort.

Q. *Why is this Church onely knowne to vs
by Faith?*

A. Be-

The fourth part

An. Because it containeth onely GOD
Elect, which are only known to himselfe

Qu. When and how may wee know them?

An. When wee see the fruits of elect
and holinesse in them.

*Qu. In what respect is the Church
holy?*

An. In respect of our Iustification, and
Sanctification.

Qu. How differ these two graces?

An. The first is perfect, and the second
imperfect.

Qu. What is the cause of that difference?

An. The first is in Christ, the second in
us.

Qu. Are not both these gifts ours?

An. No doubt, seeing Christ is ours.

*Qu. May wee not come to a full perfection
in this life?*

An. No, for the flesh doth rebell continually
to the Spirit.

*Qu. Why doeth not the Spirit sanctify
perfectly?*

An. Lest wee should mis-know our
former captivitie, and redemption.

Qu. What admonition haue we of our estate?

An. Wee should bee humble, repent.

of our Beliefe.

bee thankfull to our G O D.

Qu. Why is the Church called vniversall?

An. Because it is spread through the whole World.

Qu. How many Churches are there in the World?

An. One Church, one Christ, as one bodie and the Head.

Qu. Is it bound to any particular time, place or persons?

An. No, for then it should not be vniversall.

Qu. What is the communion of Saints?

An. The mutuall participation of Christ, and his graces among his members.

Qu. What followeth vpon this communion?

An. A spirituall vnion and communion among all Christs members.

Qu. Wherevpon is this communion grounded?

An. Vpon their vnion with Christ their head.

Qu. Who maketh our vnion with Christ, & among our selues?

An. The holy Spirit by his mighty power.

Qu. Is there any Salvation without this communion?

An. None at all, for Christ is the ground of

The fourth part
of Salvation,

*Qu. May men bee joyned with Christ,
not with his Saints?*

An. No, nor yet with the Saints, and
with Christ.

Qu. What then should be our principal can

An. To hold fast our vnion with Chr
our head.

Qu. What followeth vpon that?

An. Then of necessitie wee are joyn
with all his Saints and Church.

*Qu. Should wee not seeke them, and joy
with them externally also?*

An. No doubt, whensoever wee may
them, or heare of them in particular.

¶ How the Church may be know

*Qu. How may wee know this company
ternally?*

An. By the true profession of the Word
and holy Sacraments.

*Qu. What if these tokens bee not found
mong them?*

An. Then they are not the communion
Saints.

Qu. May wee with safe conscience, y

of our Beliefe.

Qu. our selues with such?

An. No, for they are not the holy Church of God, where these tokens are not.

Qu. Then wee depart from the universall Church?

An. No, but we depart from the corruption of men, and remaine in the holy vniuersall Church.

Qu. But yet they will call themselves the Church?

An. Wee should looke to the right marks of the Church.

Qu. May wee leave the particular Church where the Word is retained?

A. No, albeit sundrie vices abound there.

Qu. But the multitude are wicked, and prophane?

An. Yet there is a true Church, where the Word truely remaineth.

Q. What then is the infallible token of Christs Church?

A. The Word truely preached & professed

Q. Should wee discusse who are Saints in deed, and who not?

An. No, for that doth appertaine to God onely, and to themselves.

Q. But

The third part

Q. But by this way wee are joyned with
wicked in one bodie.

A. That cannot hurt vs, nor profite the

Qu. Wherefore that?

An. Because wee and they are spiritu-
separated.

Q. But they make the Word, and the
craments unfruitfull?

A. Not to vs, but to them selves onely.

OF THE GIFTS.

Qu. Why is remission of sinnes put heere?

An. Because it is proper to the Church
and members of the same.

Qu. Wherefore is it proper to the Church
onely?

An. Because in the Church onely is the
Spirit of Faith and Repentance.

Q. Who forgiveth sins, by whom, and when?

An. GOD onely through Christ, in
Church heere.

Qu. How oft are our sinnes forgiven vs?

An. Continually even to our lives end.

Qu. What neede is there of this?

An. Because sinne is never thoroughly
bolished heere.

Q. H

of our Beliefe.

Q. How get wee remission of our sinnes?

A. Through the mercie of God, and merits of Christ.

Q. Is there any remission of sinnes after this life?

A. None at all, albeit some haue taught otherwise.

Q. Is the sin and the paine both forgiven?

A. No doubt, seeing one followeth vpon the other.

Q. But often times the paine remaineth after the sinne?

A. That paine is not a satisfaction for sin.

Q. What is it then, seeing it cometh for sin?

A. It is a Fatherly correction, and medicine preservative.

The Resurrection, & last Estate.

Q. What looke wee for yet at the hand of our G O D?

A. The resurrection of our bodies, and life eternall.

Q. With what bodies shall wee rise againe?

A. With the same bodies in substance, as CHRIST did rise.

Q. But the Apostle sayeth, that our bodies shall

The fourth part.

shall bee spirituall?

A. That is in respect of their present

*Q Of what condition shall our bodies
then?*

A. Free from all corruption, and altered

*Q Wherefore shall wee rise with the
bodies?*

An. That they may receaue their reward
with the Soules.

Q What admonition haue wee heere?

A. We should dedicate our bodies to the
service of God.

*Qu. But the wicked shall bee partake
the same resurrection?*

A. No doubt, but to their greater condem-
nation.

Qu. Many doubt of this resurrection

A. He that fulfilled the first promise
and will performe the rest.

Qu. What kind of life is promised to

A. Life eternall without all miserie.

Qu. What is prepared for the wicked?

An. Death eternall without all joy.

Q. But yet they shall liue eternally?

A. That life shall bee to liue in death
eternally.

Qu.

of our Beliefe.

What admonition haue we heere?

Wee should waite continually for the
comming of the LORD.

What other admonition haue we heere?

Wee should thirst continually for the
eternall life.

*Is it enough to know these things to bee
true?*

No, but wee must know, and applie
them to our selues.

*What are these Articles Which wee
haue declared?*

The ground and foundation of our Faith
and Religion.

How should we apply them to our selues?

By our owne true and liuely Faith.

OF TRUE FAITH with the Fruites.

What thing is true Faith?

An assured knowledge of
Gods mercy towards vs for Christs
sake, according to his promise.

*Haue wee any naturall inclination to
this Faith?*

None at all, but rather a naturall rebel-
on.

D

Q. VVho

Of true Faith

Q. Who then worketh these things in us?

A. Gods holy Spirit doth seale them
in our hearts.

*Q. How can guiltie men bee assured of
mercy?*

A. By the truth of his promise, made
to the penitent.

*Q. Yet our guiltines cannot but feare
Iustice?*

An. Therefore we interpon the satisfaction
of CHRIST.

¶ The first fruite of Faith.

Q. What is the first fruite of our Faith?

A. By it we are made one with CHRIST
our head.

Q. How is this union made, and when?

An. When we are made flesh of his
and bone of his bones.

*Q. Was not this done, when he tooke our
flesh?*

An. No, for he onely then was made
of our flesh.

Q. When are wee made flesh of his flesh?

An. When wee are vnited with him
ritually, as liuely members with
head.

with the Fruits.

¶ The second fruite of Faith.

What thing get wee by this union?

Wee are made partakers of al his graces and merits, and our finnes are imputed to him and abolished.

What thing followeth upon this in speciall.

Perfect justification, and peace of conscience.

Wherein doth our Iustification stand?

In remission of finnes, and imputation of Iustice.

How can Gods Iustice forgine sinne without satisfaction?

CHRIST satisfied abundantly to the Iustice of GOD for vs.

Whose Iustice is imputed to vs?

The perfect obedience and Iustice of CHRIST.

How can another mans Iustice be made ours?

CHRIST is not another man to vs properly.

Wherefore is hee not another man to vs?

Because hee is freely given to vs of the Father with all his graces, and wee

Of true Faith

joyned with him.

Q. How is Iustification offered to vs?

A. By the preaching of the Evangell.

Q. How receaue wee Iustification?

A. By our owne liuely Faith onely.

Q. Is not Iustification offered to vs by Law?

A. Yes, but no man is able to fulfill the

Q. What if a man liue godly and vpright

A. No vpright living can be without

Q. Is our faith perfect in all poynts?

*A. No, for it is joyned with manyfold
perfections.*

Q. How then can it Iustifie vs?

A. It is onely the instrument of our Iustification.

Q. What thing doth Iustifie vs properly?

A. IESUS CHRIST onely by his perfect Iustice.

¶ The third fruite of Faith

Q. Can our Faith bee without a godly

A. No more then fire without heate

Q. What is the cause of that?

*A. Because CHRIST sanctifieth all who
hee iustifieth.*

with the Fruits.

Q. Doe not the good workes of the faithfull merit the eternall life?

A. No, for then CHRIST should not bee our onely Saviour.

Q. But yet the good workes of the faithfull please GOD?

A. No doubt, but yet through Faith only they please him.

Q. Wherefore that seeing they are workes of the Spirit?

A. Because they are defiled with the infirmities of the flesh.

Q. Then our good workes are unprofitable?

A. That followeth not, seeing they please GOD, and get their reward, both here and hence.

Q. Doth the Evangel teach vs to contemne good workes?

A. No, for it craueth continually Faith and Repentance.

¶ Of Repentance.

Q. What thing is true repentance?

A. It is the hatred of sinne and loue of Iustice.

Q. From whence doth this proceede?

A. From

Of true Faith

A. From the feare of God and hope of mercy.

Q. *How are we brought to this feare of*

A. Through the preaching of the Law.

Q. *How come wee to hope of mercy?*

A. By the preaching of the Evangell.

Q. *What thing doth repentance worke*

A. Continuall mortification of our lu
and newnesse of life.

Q. *Who worketh these two things in vs*

A. The Spirit of regeneration through
death and resurrection of CHRIST

Q. *How long should wee continue in re
tance?*

A. All the dayes of our lines.

Q. *What thing is this exercise before G*

A. His spirituall service, and our chiefe
bedience.

Q. *What is the rule of Christian repenta*

A. Gods holy Law is the rule of all g
lynnesse of life.

¶ THE SECOND PART of GODS honour.

Q. *Rehearse the Words of the Law?*

A. Har

The second part

Harken and take heede Israell,
I am the LORD thy GOD:
which haue brought thee out of the
land of Egypt, from the house of
bondage: thou shalt haue none other
gods before my face.

. Thou shalt make to thee no gra-
uen Image, neither any similitude of
things that are in Heaven aboue, nei-
ther that are in the Earth beneath,
nor that are in the waters vnder the
earth, thou shalt not bow downe to
them, neither serue them: for I am
the LORD thy GOD, a jelouse God,
visiting the iniquity of the Fathers v-
pon the children, vpon the third ge-
neration & vpon the fourth of them
that hate mee: and shewing mercie
unto thousands to them that loue me
and keepe my commandements.

II. Thou shalt not take the name
of the LORD thy GOD in vaine: for
the

The second part
the LORD will not hold him guiltless
that taketh his name in vaine.

IIII. Remember the Sabbath
to keepe it holy. Six dayes shall
labour, and doe all thy worke,
the seventh day is the Sabbath of
LORD thy GOD, in it thou
not doe any worke, thou nor thy
nor thy daughter, thy manservant
nor thy maid, nor thy beast, nor
stranger that is within thy gates.
in six dayes the LORD made
Heaven and the Earth, the Sea,
all that in them is, and rested the
seventh day, therefore the LORD
blessed the seventh day and hallowed it.

V. Honour thy Father and thy
Mother, that thy dayes may be
lengthened vpon the land, which
the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steale.

IX.

of GODS honour.

1. Thou shalt not beare false witnesse against thy neighbour.

Thou shalt not covet thy neighbours house, neither shall thou covet thy neighbours wife, nor his manservant, nor his maid, nor his oxe, nor his asse, neither any thing that is his.

Who gaue this Law first to Moses.

The eternall God distinct in two tables.

What thing doeth this Law?

It doeth teach and craue our duetie toward God and man.

Is this Law perfect in all points?

No doubt, seeing it came from the mountaine of all perfection.

Doth the Law craue externall obedience only?

No, but it craueth also the puritie of the Spirit.

What reward and paine doth the Law propone?

The blessing of God to the keepers, & his curse to the breakers.

2. How

The second part

Q. How manie commandements are in the first Table?

A. Foure, which declare our duetie to God.

Q. How manie are in the second Table?

A. Six, which declare our duetie to neighbour.

Q. What thing is contained in every commandement.

A. One thing is commanded, and the contrarie forbidden.

Q. What thing containeth the Preface to the Law?

A. The causes why God should command, and wee obey.

Q. What are these causes?

A. His Majestie, power, promise, benefits, and our promise to him.

The first Commandement.

Q. What thing is forbidden in the first Commandement?

A. All forging, or worshipping of false Gods.

Q. What thing is a false GOD?

A. All thing that we place in Gods room.

2. W

of GODS honour.

*When place we any thing in Gods rowm
When wee giue it Gods due honour.*

Which is Gods due honour?

Faith, feare, prayer, thanks & obedience

What thing is commanded heere?

*That we settle our selves vpon one true
GOD onely.*

*Why is this commandment put first here
Because it is the ground of all the rest.*

Why sayeth hee, Before my face?

*Because he craueth the puritie of the
heart.*

The second Commandement.

*What thing is forbidden in the second
commandement?*

*That wee neither represent, nor wor-
ship God by an Image.*

Is all kind of Imagerie forbidden heere?

*No, but onely that, whereby God is
represented, or honoured,*

*What thing is required heere in ge-
nerall?*

*All corrupting of Gods service by the
inventions of men.*

What thing is craved heere?

A. That

The second part

A. That wee worship God according
to his Word.

Q. *What kind of service craveth he?*

A. Both inward and outward service.

Q. *May wee not serve him externally
wee please?*

A. No, for that kind of service is
Idolatrie.

Q. *God oftentimes doth damne the
naturall service?*

A. That is, because it hath not the
service.

Qu. *What is it called without the
service?*

A. The dead letter, or *opus operatum*.

Qu. *What is the other service called?*

An. The Spirit, which giveth leave
externall service given by God.

Qu. *Why is this commandement put
second place?*

A. Because it declareth how the true
should bee served.

Qu. *Why is the promise and the threat
added?*

An. To moove vs more willingly
obedience.

2.

of GODS honour.

Wherefore is the promise longer then the threatning?

A. Because hee is readier to mercy then to Iudgement.

T The third Commandement.

What thing is forbidden in the third commandement?

A. All dishonouring and abusing of Gods Majestie.

What thing is commanded heere?

A. All kynde of honour and reverence due to his Majestie.

What thing is meant here by his Name?

A. All his titles and things, representing his Majestie.

What things doe represent him?

A. His Word, Sacraments, Servants, and Workes.

How should wee honour his Name?

A. With heart, mouth, deed to our power

When is this done?

A. When wee thinke, speake, and worke all things to his glorie.

May wee sweare by his Name?

A. Wee may and should for good causes.

What meaneth the threatning added?

A. The

The second part

An. The great regard he hath to his honour.

¶ The fourth Commandement

Qu. What craveth the fourth Commandement?

An. That wee keep holy the Sabbath

Qu. When and how is this done?

An. When wee bestow it onely in service.

Qu. Why is Gods example added?

An. To moove vs the more earnestly to follow him.

Qu. Is there any holynesse in that day above the rest?

An. No, for the holynesse is onely in exercise.

Qu. What if the exercise bee not kept?

A. Then it is made the devils owne.

Qu. May we worke upon all other dayes?

A. Yes, for God hath given vs free liberty.

Qu. Wherefore was there one day appointed?

An. To maintaine the true Religion in the Church.

Qu. For what cause was it given?

An. For the ease of servants and beasts.

Qu. But to the Iewes it was a Sacrament.

of GODS honour.

their spirituall rest?

. That ceremonie is taken away by

CHRIST.

. Wherefore was it taken away?

. Because wee haue our spirituall rest
by him,

¶ The fift Commandement.

. What craveth the fith commandement?

. That we honour all such, as God hath
placed about vs.

. What are these persons?

. Parents, Pastors, Magistrats, Hus-
bands, and Masters.

. What honour should wee giue them?

. Loue, feare, obedience, and helpe in
their neede.

. What equitie hath this Law?

. These persons are placed in GODS
rowme for our comfort.

. How far should wee obey them?

. In so farre as the Word commandeth

*. What if they command any thing a-
gainst the Word?*

. Then wee should obey our supreme
parent onely.

. What containeth the promise added?

A. It

The second part

An. It containeth the contrarie three
for the breakers.

Qu. But neither of them is absolutely

An. The blessing and the cursing remain
alwayes sure.

*Qu. Why is this promise and threatment
speciall added?*

An. Because these persons are present
of our liues,

¶ The sixt Commandement.

*Qu. What is forbidden in the sixt com-
dement?*

An. All envie, rancour, and hatred
the fruites.

Qu. What thing is commanded heere?

An. Brotherlie love, with fruites
signes.

*Qu. What is the finall end of this com-
dement?*

An. The preservation of our neighbor
life.

The seventh Commandement.

*Qu. What thing is forbidden in the se-
Commandement?*

An. All filthie lusts in heart, word,
or signes.

of GODS honour.

What thing is commanded heere?

All kinde of chastitie, and meanes to
receiue it.

Is Mariage damned heere?

No, but rather hereby it is established.

What is the end of this commandement?

That wee keepe both our bodies and
hearts pure and cleane.

The eight Commandement.

*What thing is forbidden in the eight
commandement?*

All wrong and deceitfull dealing with
our neighbour.

What thing is commanded heere?

Equitie and Iustice to everie man.

How should this bee done?

With minde, heart, mouth, and
deede to our power.

What is the end of this cōmandement?

That wee labour that everie man haue
his owne.

The nyenth Commandement.

*What is forbidden in the nyenth com-
mandement?*

False reports of our neighbour, and
hearing of them.

The second part

Qu. Is this enough for our discharge?

*A. No, for the vprightnesse of the heart
requyred also.*

Qu. What is the end of this commandment?

*A. That the simple truth bee ever
vs.*

¶ The tenth Commandment

*Qu. What thing is forbidden in this
commandment?*

*An. All light and suddaine motions
vill.*

Q. Were not these motions forbidden?

*An. No, but the consent and deede
onely forbidden.*

*Qu. Then what degrees of sinne are
den?*

*An. The lust, the consent, and the
deede.*

Qu. What thing is this lust?

*A. Originall Infection, and mother
rest of our sinnes.*

Qu. What thing is commanded here?

*An. The perfect loue of our neighbour
with the fruits.*

Q. Who is our neighbour?

An. Everie man friend, or foe.

Qu. What is the reason of this Law?

of GODS honour.

Wce are all brethren, and beare the Image of our GOD.

¶ The summe of the Law.

Q. *What is the summe and end of these commandements?*

The perfect loue of GOD, and our Neighbour.

When is our loue perfect, and the Law absolutely fulfilled?

When all the parts of our minds and hearts are replenished with the loue of GOD and our neighbour.

Who did ever fulfill this Law?

None at all, except IESUS CHRIST.

What get they then that seeke salvation by the Law?

Their owne double condemnation.

Why did GOD giue this strait Law to mankynd?

Because it agreeth with his nature, and our first estate.

But wee are changed and made weak through sinne?

Yet GOD should not haue changed his will, and Law.

E a

Qu. Bre

The second part
*Qu. But heereby all flesh is cursed and
ned?*

An. GOD hath given a sufficient reme
CHRIST.

*Qu. Declare how that is, seing the Law
curse?*

A. By Faith wee escape the curse, and
the blessing of the Law.

¶ The vse of the Law.

*Qu. To what purpose then doeth the
serue?*

A. It is profitable both to the faithfull
vnfaithfull.

*Qu. What profite can it bring to the vn
faithfull?*

An. It sheweth their sinne, and just
demnation.

Qu. But that is rather hurtfull vnto

A. No, for heereby they are sent to

*Qu. But many other despare, or
worse?*

An. That commeth not of the Law
of our corrupt nature.

*Qu. When are they sent to CHRIST
Law?*

An.

of GODS honour.

Q. When they get a taste of mercy in CHRIST, after that they are humbled by the Law.

Is this the ordinarie way of our conversion?

A. No doubt, for CHRIST saveth onely the dejected.

Q. *What profite hath the faithfull by the Law?*

A. It putteth them dayly in remembrance of their sinnes.

Q. *What good fruite commeth of that?*

A. Humilitie, and an earnest depending vpon CHRIST.

Q. *What other profite haue they by the Law?*

A. It is a bridle to their affections, and a rule of godlinesse.

Q. *If it be a bridle, then they hate the Law?*

A. No, but they hate their owne affections, and loue the Law.

Q. *Commeth this by the knowledge of the Law?*

A. No, but by the knowledge of the Evangel.

The second part

¶ The Law differ from the
Evangel.

Qu. From whence cometh this difference?

An. From the Spirit which is joynd
to the Evangel, and not with the Law.

Q. What followeth upon this?

An. The Law commandeth, but it giveth
no strength.

Q. What doth the Evangel?

A. It giveth freely all that it craveth.

*Q. What other difference is there between
them.*

An. The Law hath no compassion vpon
sinners.

Qu. What doth the Evangel?

An. It offereth mercy onely to sinners.

Qu. What other difference is there?

An. In the manner of our Iustification.

*Q. What craveth the Law in our Iustifi-
cation?*

An. Our owne perfect obedience.

Qu. What craveth the Evangel?

An. Faith onely in the obedience of
JESUS CHRIST.

Q. Doth the Evangel favour the transgression?

of GODS honour.

sion of the Law?

No, but it giveth strength to obey the Law.

¶ The Law and the Evangel
gell agree.

*Wherein doth the Law and the Evangel
agree?*

Q. They are both of G O D, and declare
one kind of Iustice.

Q. *What is that kinde of justice?*

A. The perfect loue of G O D. and our
neighbour.

Q. *What thing doth follow vpon this?*

A. That the severe Law pronounceth
all the faithfull Iust.

Q. *How can the Law pronounce them Iust?*

A. Because they haue in C H R I S T all that
the Law can craue.

Q. *But yet they remaine the transgressours of
the Law?*

A. That is in themselves, and yet are Iust
in C H R I S T, and in themselves loue
Iustice.

Q. *What then is the estate of the faithfull
beere?*

A. They

The second part

An. They are sure in CHRIST, and fighting against sinne.

Qu. What battell haue wee?

An. Wee haue battell both within
without.

Q. What battell haue wee within?

A. The battell of the flesh against the

Qu. What battell haue wee without?

An. The temptations of Sathan, and
World.

Qu. What Armour haue wee?

An. True Faith with fervent prayer to
GOD.

Qu. Is prayer the cause of our victories?

An. No, but is a meane, by the w
GOD doth saue vs, and hee is ho
red.

¶ THE THIRD PART of GODS honour. Of prayer in generall.

*Qu. What thing is prayer, or
upon GOD?*

An. It is a humble lifting vp of our
and hearts to GOD.

of GODS honour.

Why goe wee to GOD onely in our prayer?

An. Because prayer is a part of his true worshipping.

Why then seeke wee support at men?

Because they are appoynted stewards to vs.

How should wee goe to them?

As to GODS instruments onely.

To whom should wee giue praise?

Onely to GOD, who vseth them at his pleasure.

Qu. May Wee pray to Saints and Angels?

No, for that is manifest Idolatrie.

But the Angels are appoynted to serue vs?

Yet we haue no commandement to seek to them.

Qu. What shall wee say of the commoun, and long consuetude?

We should be content with the ordour appoynted by GOD.

How should wee pray to our GOD?

With our minds and hearts, for he is a Spirit.

What is prayer Without the minde and heart?

A. It

The third part

A. It is vnprofitable and cursed of GOD.

*Qu. What manner of mind and affection
quyred?*

A. First an earnest feeling of our owne
serie through sinne.

Q. What thing is next requyred?

An. A fervent desire, with Faith and
to obtaine.

Qu. Who mooveth vs to pray fervently?

An. GODS holy Spirit onely.

Q. Should this make vs cold in prayer?

An. No, but rather fervent in calling
the Spirit.

Qu. What availeth peayer with the tongue

An. It profiteth much, if the minde
with it.

Qu. What is prayer in a strange language

An. It is a plaine mockrie of GOD.

*Q. Should wee bee sure to bee heard in
prayer.*

An. Otherwise wee pray in vaine,
without Faith.

Q. What are the grounds of our assurance

An. GODS promise, his Spirit in vs,
our Mediator.

Qu. In whose name should wee pray?

of GODS honour.

n. In the Name of our LORD I E S U S
CHRIST.

Q. How can that bee proved?

An. By GODS command, and promise to
heare vs in so doing,

Q. What things should wee aske at GOD?

An. All things promised or commanded in
the Word.

*Q. May wee not follow our owne fantasie
in our prayer?*

An. No, for then our prayer should be ve-
rie vaine.

*Q. Wherefore that, seing all men desire good
things?*

An. For neither know wee, nor desire we
things that are best in speciall,

Q. What then should wee doe in our prayer?

An. Wee must learne of GOD, what, and
how wee should aske.

Q. How then should wee beginne our prayer?

An. Wee should first submit our affections
to GODS will.

*Q. What rule hath G O D given vs for this
purpose?*

An. The Scriptures, and chiefly the LORDS
prayer.

Q. Re-

The third part

Qu. Rehearse the LORDS prayer?

OVR Father which art in Heav
Hallowed bee thy Name. Thy
Kingdome come. Thy will bee done
in Earth as it is in Heaven. Giue
this day our daylie bread. And
giue vs our trespases, as wee forgive
them that trespasse against vs.
lead vs not into temptation, but
ver vs from evill. For thine is
Kingdome, the power, and the glorie
for ever and ever. So bee it.

¶ The division and order.

Q. How is this prayer divided?

An. In a preface and six petitions.

Qu. How differ the six petitions?

An. The three first appertain to the
glorie of God only.

Qu. Wherunto doe the other three pertain?

An. To our comfort principallie.

*Q. What thing should wee seeke first
in prayer?*

of GODS honour.

A. The glorie of our God aboue all things.

Qu. *That is hard to flesh and blood?*

A. It is the work of Gods holy Spirit only.

Qu. *Are wee not happie, when God is glorified in vs?*

Qu. No doubt, but wee should looke only to Gods glorie:

Q. *Doe not the other three tend to the same end?*

An. Yes, but wee are permitted to looke to our selves also.

Qu. *For what vse serveth the preface?*

An. To prepare our selves to pray aright.

¶ The Preface.

Qu. *Whycall wee him Father?*

An. To assure vs of his good will.

Qu. *Wherefore call wee him our Father in common?*

An. Our prayer should bee for our brethren also.

Qu. *What is meant heere by the Heaven?*

An. His Majestie power and glorie,

Qu. *What serve these things for our prayer?*

An. Heereby wee are prepared to reverence and hope.

The

The third part

¶ The first part.

Qu. What thing is meant heere by his Name?

An. His due honour, glorie, fame, and estimation.

Qu. Can his honour either increase or diminish?

A. Not in it selfe, but in the hearts of men only.

Qu. What thing then crav we heere first?

A. Our Fathers honour and glorie in this World.

Qu. When and how is this done?

An. When with heart, mouth and deed hee is extolled above all things.

Qu. How are men brought to doe this?

An. By the liuely knowledge of his Majesty.

Qu. How can his insearchable Majesty be knowne?

A. By his Word, Sacraments and manifest workes.

Qu. What should men learne by these names?

An. His infinite power, goodnesse, mercy, Justice, providence, truth and confidence, &c.

of GODS honour.

Q. Is it enough that wee our selues honour his Name?

A. No, but we should desire and labour that the same bee done in all men, according to our power, and vocation.

Q. When and where should we doe this?

A. In prosperitie, and aduersitie, privatly, and publickly.

Q. What if wee finde fault with his word or workes?

A. Then wee extoll our Name, and prophaine his holy Name.

Q. What if wee bee nothing mooved at the prophaning of his Name?

A. Wee are not then the sonnes of God. From whence doth this petition flow?

A. From a vehement affection to our Fathers glorie,

Q. What is this affection to vs?

A. A plaine testimonie of our adoption.

Q. How pray wee for his Kingdome?

A. That hee reigne more and more in the hearts of his chosen.

Q. When is this thing done?

A. When the Spirit reformeth and ruleth their hearts.

R. What

The third part

Qu. What other thing aske wee heere?

An. That the tyrannie of Satan bee brought downe.

Qu. To what purpose serveth the third petition?

An. Through it the other two are perfected.

Qu. Declare that more plainly?

A. His Name is sanctified, and he reigneth when his will is done.

Qu. Are not all things compelled to obey his will?

An. Yes, but wee speake here of men's voluntarie obedience.

Qu. How can that bee proved?

An. By the comparison heere added.

Q. When shall these three petitions be performed perfectly?

A. Never in this world, by reason of corruption.

Q. Why pray wee for the things that will never bee?

A. Wee craue alwayes what ought to be, and once shall bee done.

Q. But all these things shall come to pass whether wee pray, or not?

of GODS honour.

No doubt, yet heerein wee declaree our good will to our Fathers glorie.

u. What should wee gather of this?

Hee is not the Sonne of GOD, that seeketh not this before, all things.

y. Pray wee not heere against our owne naturall willes?

No doubt; for wee desire them to be reformed, according to GODS will.

¶ The second part

What thing meane wee by our daylie bread?

All things needfull for this present life.

But hee commanded vs to labour for it?

Our labours are vaine without his blessing.

Why call wee it ours, seing it is his gift?

That wee seeke no more then is given to vs by lawfull meanes.

Why aske wee for this day onely?

To teach vs to be content with his present provision.

Then wee must begge dayly at his hand?

Herein standeth our felicitie, to depend vpon him dayly.

The third part

Q. Have the rich neede of this dayly seede?

A. No doubt, for riches haue not any blessing of GOD.

Q. What aske wee in the other two petitions?

A. The continuall comfort of our Soules.

Q. Why seeke wee the comfort of our Soules first?

*A. To assure vs the better of our spiri-
tuelle comfort.*

Q. Declare that?

*A. If hee taketh care of our bodies, hee
much more shall hee prouyde for
our soules.*

Q. What seeke wee in this fiftth petition?

*A. Remission of our sinnes, or spiri-
tuelle debts.*

Q. Why are our sinnes called debts?

*A. Because they binde vs to an everlast-
ing paine.*

Q. Wherefore craue wee free remission?

*A. Because in no wayes can wee satisfie
them.*

Q. Is the paine remitted freely with the

A. Yes, for CHRIST satisfied fully for

Q. Should every man pray thus continually?

A. Yes, for all flesh is subject to sinne.

of GODS honour.

Q. *But sometimes men doe good things?*

A. *They sinne in the best thing they doe.*

Q. *What profite get wee by this petition?*

A. *By this way onely, both wee, and our workes please GOD.*

Q. *Wherefore is the condition added?*

A. *To put vs in remembrance of our duety.*

Q. *What is our duety?*

A. *To forgiue all offences done to vs.*

Q. *Is this the cause wherefore wee seeke remission?*

A. *No, but we alledge it for a token, that wee beare the inward seale of GODS Children.*

Q. *Which is that inward seale of GODS children?*

A. *The Image of GOD, who doth freely forgiue.*

Q. *What doth this Image worke in all his Children?*

A. *Free remission of all offences, done to them.*

Q. *What are they that will not forgiue?*

A. *They beare not the Image of our heavenly Father.*

Q. *What thing aske wee in the last petition?*

The third part

An. Defence against all temptations
vill.

Q. Hath everie man neede of this defence?

An. No doubt, for without it no flesh
stand.

Q. Wherefore that seing we have the defence?

A. The dangers are great and many,
in, and without.

Q. By what way are we preserved from
temptations?

An. By the mighty power of the Spirit
working in vs.

Q. Doth God draw any man to wickedness?

An. No, for that is contrarie to his nature.

Q. Why then aske wee this of GOD?

A. For no man is led in sinne without
willing permission.

Q. Who doth lead men properly in sinne?

A. Sathan and mens owne wicked lusts.

Q. When doth GOD willingly permit
bee led?

A. When hee delivereth them to Sathan
their owne lusts.

Q. What mooveth our good GOD to
to men?

An. His justice provoked through
ingratitude.

of GODS honour.

What mooveth Sathan to lead men from sinne to sinne?

An. Malice conceived both against GOD and Man.

Doth all kinde of temptations proceade of Sathan?

No, for GOD oftentimes doth tempt men also.

When, and how doth hee this?

An. When hee offereth occasions to discover their hearts.

What things are discovered then?

An. Notable gifts or monstrous finnes.

Desire wee, that wee bee not thus tryed?

No, for that were not profitable for vs.

What should wee gather of these last petitions?

An. That we commit both bodie and soule to GODS providence.

What other thing should wee obserue?

An. That wee pray for the welfare of our brethren.

May wee not change the forme of this prayer?

An. Wee may change the words, but not the sentence.

Q. But

The third part

*Q. But everie man may pray particular
himselfe?*

*A. Yet hee may not exclude the welfare
his brethren.*

*Q. Are all things needfull for vs contained
in this prayer?*

*An. No doubt it, seeing the wisdom of
God gave it.*

Q. What time chiefly should we use prayer?

*A. At all times, but principally in the
of trouble.*

*Q. What if GOD delay to grant our
requests?*

*A. We should continue in prayer with
patience and hope.*

Q. What should we hope of his long delay?

*An. That hee will turne all things to
comfort.*

*Q. What meaneth the clause added by
the Lord?*

*A. It declareth the cause and ground of
prayer to GOD.*

*Q. What other things are we taught by
this prayer?*

*A. That we should conclude our prayer
with thanks.*

of GODS honour.

¶ THE FOVRTH PART of GODS honour.

An. **W***hat thing is thankes or praising
of GOD?*

A. It is to acknowledge him to bee the author, and fountaine of all good things.

Q. *May wee not giue thankes to Angels or Saints?*

An. No, for that were manifest Idolatrie.

Q. *Should wee not bee thankfull to men?*

An. No doubt but the chiefe praise pertaineth to GOD.

Q. *How should wee praise our GOD?*

A. With mind, heart, mouth, and works.

Q. *What rule of thanks giving haue wee?*

A. The Scriptures and examples of his servants.

Qu. *For what cause should wee praise him?*

A. For his infinite benefites corporall, and spirituall.

Qu. *But wee are oftentimes in great misery?*

A. For this also we should praise him.

Qu. *Wherfore that?*

An. Because hee turneth all things to our comfort.

Q. By

The fourth part

Q. By Whom should wee praise him?

A. By IESUS CHRIST onely.

Qu. Wherefore by him onely?

A. Because through CHRIST onely we receaue his graces.

Qu. Where should wee praise GOD?

A. Both publickly, and privatly.

Q. How long should wee praise him?

A. So long as wee enjoy his benefites.

Qu. How differ prayer and thanksgiving?

*A. Prayer suiteth, and thanks granteth
prayer heard, or delayed for our comfort:*

Q. What other difference is there?

*An. Prayer in a part may cease for a time
but not thanks.*

Qu. What is the cause of that?

*An. Because wee haue ay some benefites
GOD.*

*Qu. How should we then beginne and end
prayer?*

*An. Evermore with thanksgiving to
GOD.*

Q. The Fathers had sacrifices of praise?

*A. All that wee doe in Faith, is a sacrifice
of thanks.*

Q. W

of GODS honour.

Q. What may we gather of all that we haue spoken?

A. That this is life eternall to know GOD through I E S U S C H R I S T, and to honour him aright.

Q. What are these foure parts of G O D S honour?

A. They are his onely service pleasing him

Q. What are these foure heads to vs?

A. Infallible seales of our election, and salvation.

Q. By Whom are wee kept in this estate?

A. By the power of the holy Spirit.

Q. What instruments vseth hee for this purpose?

A. The Word, the Sacraments, and ministrie of men.

¶ Of the Word.

Q. Where shall wee finde the Word?

A. In the holy Scriptures.

Q. How should wee behaue our selues towards the Word?

A. Wee should loue, receaue, and obey it, as GODS eternall trueth.

Q. But yet it commeth to vs by men onely?

A. Al-

The fourth part

An. Alwayes wee should receaue it as
of GOD.

Q. Who can assure vs of this?

An. The holy Spirit onelie working in
hearts.

Q. How should wee vse the word?

An. Wee should read it, and heare it re-
rently.

*Qu. May the common people read
Scriptures?*

A. They may, and are commanded to
them.

*Qu. May they haue them in their owne
guage?*

An. No doubt, for otherwise they co-
not profite.

Q. Is not privat reading sufficient for vs?

An. No, if publick teaching may bee

Q. How may that bee prooved?

An. As the Ministers are commanded
teach, even so are wee commanded
heare them.

Q. How farre should wee obey their doctrine?

A. In so farre as it agreeth with the word

*Qu. How long should we continue in hea-
ring?*

A. As long as wee liue, and teaching
be had.

of GODS honour.

Qu. What neede is there of this continuall hearing?

An. Wee are both ignorant and forgetfu'l

Q. What shall wee judge of them that will not heare?

A. They refuse the helping hand of GOD.

Qu. What shall wee doe then when preaching cannot bee had?

An. Wee should reade the Scriptures with all diligence.

Qu. What if wee cannot reade them?

An. We should haue recourse to them that can reade.

Q. The Scriptures are obscure and difficile?

An. The holy Spirit will helpe the well willers.

Qu. What if wee bee once well instructed by our Pastours?

A. We must continue in this Schoole to the end.

Q. Wherefore that, if we be once sufficiently instructed?

A. GOD hath stablished this order in his Church, because wee neede continually to be instructed.

Qu. What followeth vpon this?

A. That

The instruments

A. That Ministers or Pastours are need
for vs.

*Q. But they are continually neglected
contemned?*

A. Who contemneth them, contemne
GOD, and his owne salvation.

*Qu. What should this continuall ex
worke in vs?*

An. Increase of Faith, and godlines of

Qu. What if these two things follow not?

An. Then in vaine is our reading and
ring.

*Q. What other thing is joynd with the
for our comfort?*

An. The holy Sacraments of I E S
CHRIST.

¶ Of the Sacraments in generall

Q. What is a Sacrament?

A. A sensible signe and seale of Gods fau
offered and given to vs.

Qu. To what end are the Sacraments giue

An. To nourish our Faith in the prom
GOD.

Q. How can sensible signes doe this?

A. They haue this office of GOD, and

of our Salvation.

of themselves.

Qu. It is the onely office of the spirit to nourish our faith?

An. They are added, as effectuell instruments of the Spirit.

Qu. From whence then cometh the efficacie of the Sacraments?

An. From GODs holy Spirit onely.

Qu. What mooved God to use this kinde of teaching?

An. It is naturall to vs to vnderstand heavenly things by sensible and earthly things.

Q. May wee bee saved without the Sacraments?

A. Our salvation doth not absolutely depend vpon them.

Qu. May wee refuse to use the Sacraments?

An. A. No, for then wee should refuse the favour of GOD.

Qu. Then all men receaue the favour of God by them?

A. No, but onely the faithfull receaue it.

Qu. How then are they true seales to all men?

An. They offer CHRIST truely to all men.

Qu. When are the Sacraments fruitefull?

A. When

The instruments

An. When wee receaue them with Faith.

Qu. Is there any vertue inclosed in them?

An. None at all more then in the syllables
letters.

Q. What should our Faith seeke by them?

An. To bee led directly to IESUS CHRIS

Qu. If they requyre Faith first, how can they
nourish Faith?

A. They requyre some Faith first, and then
they nourish the same.

Qu. Are wee not Infideles, when wee need
signes?

An. No, but rather we are weake in Faith.

Q. What then is our estate heere?

A. Wee are ay imperfect and weake in
Faith.

Qu. What then should wee doe?

An. Wee should vse diligently the Word
and the Sacraments.

¶ How the Sacraments and the
Word differ and agree.

Qu. How doth the Sacraments differ from
the Word?

An. They speake to the eye, and the word
to the eare.

Q. Speake

of our Salvation.

Qn. Speake they other things then the Word

An. No, but the same thing diversly.

Qn. But the Word doeth teach vs sufficiently

An. Yet the Sacraments with the Word doe it more effectually.

Q. What then are the Sacraments to the Word?

An. They are sure and authenticke seales given by GOD.

Qn. May the Sacraments bee without the Word?

An. No, for the Word is their life.

Qn. May the Word bee fruitefull without the Sacraments?

A. No doubt, but it worketh more plentifully with them.

Qn. What is the cause of that?

An. More senses are mooved to the comfort of our Faith.

¶ The parts of a Sacrament.

Qn. What are the principall parts of a Sacrament?

A. The externall Action, and the inward signification.

Q. How are they joyned together?

A. Even

The instruments

A. Even as the word, & the signific

Qu. What similitude haue the Sacraments
with the things signified by them?

A. Great similitude in substance, and
qualitie.

Q. What signifieth the substance of the
instruments?

A. The verie substance of CHRIST

Qu. What if the substance of the Elements
were not there?

An. Then they were not true Sacraments
of CHRISTs bodie.

Qu. What meane the naturall qualities of
Elements?

A. The Spiritual qualities given by CHRIST

Q. What signifieth our neere conjunction
the Sacraments?

An. Our spirituall vnion with IESUS
CHRIST, and among our selues.

Qu. What meaneth the externall giving
taking?

An. The spirit giving and taking of CHRIST

Qu. What meaneth the naturall operation
the Elements?

An. The spirituall operation of CHRIST
in vs.

of our Salvation.

Qu. Are these things onely signified by the Sacraments?

A. No, but they are also given and sealed vp by the Spirit.

Q. Who may giue the seale of these things?

A. GOD onely may giue the seale of his promise.

¶ The Minister, and forme of the Sacraments.

Q. Who may bee ministers of the Sacraments

A. Onely the Minister of the Word.

Qu. After what manner should they bee ministered?

An. According to the forme given by CHRIST.

Qu. How are they sanctified, consecrated or blessed?

An. By the practise of the forme, commanded by CHRIST.

Qu. What is it to consecrate, or blesse a Sacrament?

An. It is to apply a common thing to an holy vse.

Q. Who may doe this?

A. GOD onely and wee at his command.

G

Qu. Doth

The instruments

Qu. Doth the consecration change the substance of the Elements?

An. No, but it changeth the vse onely.

Q How long then remaine they holy?

A. As long as they are vsed to that action.

Qu. What are they after that vse?

A. Commoun things as before.

Qu. Doe the Sacraments worke ay When they are ministred?

A. No, seeing they are receaued by some without Faith for a time.

Qu. Then the words of consecration haue no force?

A. They haue no force to imprint any quality in the Elements.

Q To whom then are they spoken?

A. To the auditor, and not to the Elements.

Qu. What is their office?

A. To testifie the will of God to the people.

Q In what language should they bee spoken?

An. In the auditors owne language.

Qu. Where should the Sacraments bee ministred?

An. Publickly before the Congregation.

¶ *The receauers.*

Q Whom to should the Sacraments be giuen?

of our Salvation.

An. To all the members of the Church in due time.

Q. *How should the Sacraments be receaved?*

An. In Faith and Repentance.

Q. *What if Faith and Repentance bee not?*

A. Then double condemnation is sealed vp
. *Can the sinnes of the Ministers or others hurt vs?*

An. No, for they are GOD's ordinances.

Qu. *How should wee prepare ourselves?*

An. Wee should try our knowledge, Faith, and Repentance.

Qu. *Should these gifts bee perfect in vs?*

An. They should bee sound, and without hypocrisie.

¶ The causes and number of the Sacraments.

Qu. *To what end are the Sacraments used?*

An. For the nourishment of our Faith, and for an open protestation of our Religion before men.

Q. *To what other end serue they?*

An. They craue the increase of newnesse of life with brotherly loue and concord.

Qu. *Did the Sacraments of the Old Testa-*

The instruments
ment serue for the same vse?

A. No doubt, as the Prophets and the
postles doe testifie.

Qu. *How many Sacraments hath CHRIS*
given vs?

An. Two onely, Baptisme, and the Supper

Q. *Wherefore haue wee onely these two Sa*
craments?

An. Wee neede onely to be receaved
fed in Gods familie.

Q *The Fathers had very many Sacraments*

A. Yct they had but two principals, the
is, Circumcision, and the Passeover.

Q *What did these two testifie to them?*

A. Their receaving, and continuall feeding
in Gods household.

¶ Of Baptisme in speciall.

Q *What is the signification of Baptisme?*

An. Remission of our sinnes, and regener
ration.

Qu *What similitude hath Baptisme with*
mission of sinnes?

An. As washing clengeth the body,
CHRISTS blood our soules

Q *Wherein doth this clenging stand?*

of our Salvation.

An. In abolishing of sinne, and imputation of Iustice.

Q. Wherein standeth our regeneration?

An. In mortification and newnes of life.

Qu. How are these things seald vp in Baptisme?

An. By laying on, and taking of the water,

Qu. What meaneth the laying on of the Water

An. Our death and buriall to sinne.

Q. What meaneth the taking off againe?

An. Our ryling againe to a new life.

Q. Doth the externall washing worke these things?

A. No, it is the worke of Gods Spirit only

Q. Then the Sacrament is a bare figure?

A. No, but it hath the veritie joyned with it.

Q Doe all men receaue these graces with the Sacrament?

A. No, but onely the Faithfull.

Q. What is the ground of our regeneration?

A. The death, buriall and resurrection of
CHRIST.

*Q When are wee partakers of his death, and
and resurrection?*

An. When wee are made one with him
through

The instruments
through his Spirit.

Q. How should wee use Baptisme aright?

A. Wee should vse it in Faith and repentance.

Qu. How long doth Baptisme worke?

A. Al the dayes of our life.

¶ The Baptisme of Children.

Qu. How then may little children receive Baptisme?

A. Even as they were circumcised vnder the Law.

Q. Vpon what ground were they circumcised?

A. Vpon the promise made to the Father and their seed.

Q. Haue wee the like promise for vs and our children?

An. No doubt, seing CHRIST came to accomplish the same to the faithfull.

Q. What if our children die without Baptisme?

A. They are saved by the promise.

Q. Why are they baptised seing they vnderstand not?

A. Because they are the seed of the faithfull.

Qu. What comfort get wee by their baptisme?

An. Wee know them to bee inheriting Heaven.

Q. W

of our Salvation.

Q. What should that worke in vs?

A. Diligence to teach them the way of salvation.

Q. What admonition haue our children?

A. They should be thankfull, when they come to age.

Q. What thing then is Baptisme to our youth.

A. An entrie to the Church of God, and Supper,

Q. How doth Baptisme differ from the Supper?

A. In the Elements, Action, Rites, and signification,

Q. Wherefore is Baptisme once ministred onely?

A. It is enough to bee once receaved in GODS family.

Q. Why is the Supper so oft ministred?

A. Wee haue neede to be fed continually.

Q. Why is not the Supper ministred also to Infants?

A. Because they cannot examine themselves.

¶ Of the Supper in speciall.

Q. What signifieth the Supper to vs?

A. That

The instruments.

An. That our soules are fed with the bodie
and blood of CHRIST.

*Q. Why is this represented by the bread and
Wyne?*

An. For what the one doth to the bodie
this same doth the other to the Soule
spiritually.

*Q. But our bodies are joyned corporally with
the Elements?*

An. Even so are our soules joyned spiritual-
ly with his body:

*Q. What neede is there of this union with
him?*

An. For otherwise wee cannot enjoy his
benefites.

Qu. Declare that in the Sacrament?

An. Wee must first bee joyned with the
Elements, and then get the fruite.

Q. But wee see the Elements given to vs?

An. Even so wee see by Faith CHRIST
giue his bodie to vs.

*Qu. Did hee not giue it vpon the Crosse for
vs?*

A. Yes, but heere hee giveth his bodie to
be our foode.

Qu. When is his body and blood our foode?

A. When

of our Salvation.

An. When wee feele the efficacie of his death in our conscience.

Q. By what way is this done?

A. By his offering. and our receaving of it.

Qu. How doth hee offer his bodie and blood?

A. By the Word and Sacraments.!

Qu. How receaue wee his bodie and blood?

A. By our owne lively Faith onely.

Q. What followeth upon this receaving by Faith?

A. That CHRIST dwelleth in vs and we in him.

Q. Is not this done by the Word and Baptisme

A. Yes, but our joyning with CHRIST is more evident heere.

Qu. Wherefore is it more evident?

A. Because it is expressed by meat and drink joyned with vs inwardly.

¶ The parts and their signification.

Qu. What signifieth that bread and wine to vs?

A. CHRISTs bodie and blood once offered vpon the Crosse for vs, and now given to vs to bee the foode of our soules.

Qu. What signifieth that breaking of that bread?

A. The

The instruments

A. The breaking and suffering of CHRIST
bodie vpon the Crosse.

*Qu. What meaneth the powring out of the
wine?*

A. The shedding of his blood even to the
death.

Qu. Wherevnto then doth the Supper lead?

An. Directly to the Crosse and death of
CHRIST.

Qu. Should we offer him againe for our sinnes?

A. No, for CHRIST did that once for all
vpon the Crosse.

Q. What thing are we cōmanded to doe here?

A. To take it, to eat it, and drinke it in his
remembrance.

*Q. What meaneth the giving of that bread
and wine?*

A. The giving of CHRIST S bodie and
blood to our soules.

Qu. Is it not first given to our bodies?

A. No, for it is the only foode of our soules.

*An. What signifieth the taking of that bread
and wine?*

A. The spirituall receaving of CHRIST
bodie in our soules.

*Q. What meaneth our corporall eating
drinking heere?*

of our Salvation.

Q. Our spirituall feeding vpon the bodie and blood of CHRIST.

Q. *By what way is this done?*

A. By the continuall exercise of our Faith in CHRIST.

Q. *What meaneth the neere conjunction wee haue with meat and drinke?*

A. That spirituall vnion which wee haue with IESUS CHRIST.

Q. *What signifieth the comfort, which we receaue of meat and drinke?*

A. The spirituall fruits which we receaue of CHRIST.

Q. *Why is both meat and drinke given here?*

A. To testifie that CHRIST onely is the whole foode of our soules.

Q. *Doth the Cup appertaine to the common people?*

A. The wisdom of GOD did so teach and command.

Q. *Is CHRIST'S body and blood in that bread and wine?*

A. No, but his Body and Blood is onely in Heaven.

Q. *How then are the Elements called his bodie and blood?*

An. Be-

The instruments

An. Because they are sure scales of his body and blood given to vs,

¶ *CHRISTS* naturall bodie
is receaved.

Q. Then wee receave onely the tokens
not his body?

A. Wee receave his verie substantiall body
and blood.

Qu. How can that bee proved?

An. By the truth of his words and Sacrament.

Qu. Declare that by the Sacrament?

An. As that naturall substance of the Elements is given, even so the naturall substance of *CHRISTS* bodie.

Q. But his naturall bodie is in Heaven.

An. No doubt, but yet wee receave it
earth.

Qr. How can that bee?

An. By the wonderfull working of the Holy Spirit.

Qu. What thing should wee behold in this Sacrament?

A. The visible foode of our bodies, and
inward food of our soules.

Qu. Sh

of our Salvation. —

*Qu. Should wee seeke the foode of our soules
in the Elements?*

An. No, for they were not given to this end.

To what end then were they given?

*An. To lead vs directly to CHRIST, who
onely is the foode of our soules.*

*Q. What profite shall our bodies haue by this
Sacrament?*

An. It is a pledge of our resurrection againe.

Q. Wherefore that?

*An. Because our bodies are partakers of the
signe of life.*

¶ The forme and vse of this Sacrament.

*Qu. How should this Sacrament bee ministred
and used?*

*An. As CHRIST with his Apostles did
practise and command.*

*Q. May the minister alone vse it in the name
of the rest?*

*An. No, for it is a commoun and publick
banquet.*

Q. What thing maketh this action holy?

*An. CHRIST'S ordinance, practised by the
lawfull Minister.*

Qu. How

The instruments

Qu. How is it made fruitfull?

An. Through the true Faith of the re-
vers.

Q. To whom should this Sacrament be given?

A. To all that believe and can examine
themselves.

¶ How we should prepare our selves

Qu. What should they examine?

A. If they be the lively members
CHRIST.

Q. How may they know this secret?

A. By their owne faith and repentance.

Qu. How may faith and repentance be known?

An. By their fruits agreeable to the first,
second table.

*Q. But all mens Faith and repentance is im-
perfect?*

An. Therefore we come to the Sacrament
for remedie.

*Qu. What kinde of Faith and repentance
requyred?*

A. That is true, vpright, and not counter-
fayted.

*Q. What receaue they that come with a guilty
conscience?*

A. The

of our Salvation.

A. They eat, and drinke their owne damnation.

Q. *How can CHRIST receaved, bring damnation?*

Q. Hee is not receaved by the wicked, but refused, and that with dissimulation and abuse of the Sacraments.

Q. *By this way it is best to abstaine from the Sacraments?*

A. Wee are not cominanded so, but to examine and prepare our selves.

Q. *What if men cannot examine themselves.*

A. They should reade the Scriptures and consult with their Pastours.

Q. *What if men will not vse these meanes?*

A. Then they deceaue themselves, and abuse the Sacraments.

Q. *What if the Minister admit such carelesse men?*

An. Hee doth then prophaine this holy Sacrament.

¶ Of the Ministrie of men
and discipline.

Q. *How should men bee excluded from the Sacrament?*

A. By

The instruments

An. By the judgement of the Eldership.

Q. What kinde of men should bee excluded?

An. All Infideles and publict sclanderers of the Church.

Qu. What if their cryme bee secreet?

An. Then they should be left to their owne Iudge.

Q. Wherefore are men excluded from the Sacraments?

A. Least they should hurt themselves, scandalize the Church, and dishonour GOD.

Q. By whom, and when should such persons be admitted?

A. By the Eldership after just tryall of their repentance.

Q. Who stablished this ordour in the Church?

A. IESUS CHRIST by his Apostles.

Qu. What is the office of this Eldership?

An. They should watch vpon the manners of men, and exercise the discipline.

Q. What authoritie haue they?

A. Authoritie to binde and loose in heauen.

Qu. May they doe this at their owne pleasure?

A. No, for their authoritie is bound to the Word.

Qu. Wherein then serveth the civill Magistrate?

of our Salvation.

A. Hee should cause all things to bee done according to G O D S word, and defend the discipline.

Q. *Doth the care of the Religion appertain to him?*

A. No doubt, seing hee is raised chiefly for this cause.

Q. *May the Magistrate vse the office of the Ministers?*

A. No, but hee chargeth them to vse their owne office.

Q. *What may the Eldership doe to the Magistrate?*

A. Admit to the Sacraments, or exclude according to the word.

Q. *May the Ministers vse the office of the Magistrate?*

A. No, for they should not bee entangled with worldly affaires.

¶ Two Iurisdicktions in the Church.

Q. *How many Iurisdicktions are then in the Church?*

A. Two, one principall, and an other civill.

Q. *How doe they agree in the Church?*

A. As the mouth and hand of GOD.

H

Q. To

The instruments

Qu. To what end were they stablished in the Church?

An. For the planting and preservation of the same.

Qu. How farre should wee obey these Instructions?

An. In so farre as their command agree with the Word.

Qu. What should wee doe when they are contrary against the Church?

An. We should remaine with the Church of GOD.

Q. But they will say. The Church must needs bee with them?

An. We should try their sayings by the tokens of the true Church.

Qu. What are these tokens?

A. The Word, the Sacraments & discipline rightly vsed.

Qu. What if no ordour of discipline be among them?

An. Wee should remaine with the Word and Sacraments.

Qu. But what if both the Word and Sacraments bee corrupted?

An. We should not joyne our selues with them.

of our Salvation.

that companie.

Qu. But they retaine the name of the true Church?

An. So did Sathan cloath himselfe with the Angell of light, for the further blinding of the World.

Qu. But what shall men doe when they know not another Church?

An. Let them content themselues with true Faith in CHRIST.

Qu. But thus they are diuyled from the Church?

A. Not from the true Church and body of CHRIST.

An. How can that bee prooved?

An. All that are vnited with CHRIST, are joyned with the Church.

Qu. Which of these two vnions is first and cause of other?

A. Our mysticall and spirituall vnion with IESUS CHRIST.

Q. Declare that?

An. Wee are joyned with all the Saints of God, because we are joyned first with God in CHRIST.

Q. What then is our society with the Kirk to vs?

The instruments

An. A singulare comfort, chiefly when
are persecuted by the bastard Church
tyrants of the World.

Qu. What comfort is it to vs?

A. They cannot separate vs from Ch[rist]
and his members, albeit they separate
from their wicked societie.

¶ THE FIRST CAUSE and Progresse of our Salva- tion, & end of all flesh.

Qu. **O** Ut of what fountaine doth this
stabilitie flow?

An. Out of GODS eternall and constan-
lection in CHRIST.

Q By what way commeth this election to

A. By his effectuall calling in due time.

Qu. What worketh this effectuall calling in

A. The obedience of Faith.

Qu. What thing doth Faith worke?

An. Our perpetuall and inseperable vni-
on with CHRIST.

Qu. What worketh this union with Ch[rist]

An. A naturall communion with him
his graces.

of our Salvation.

Qu. What worketh this communion?

An. Remission of finnes, and imputation of Iustice.

Qu. What worketh remission of finnes and imputation of Iustice?

A. Peace of conscience & continuall sanctification.

Qu. What worketh sanctification?

An. The hatred of sinne, and loue of godlinesse.

Qu. What worketh the hatred of sinne?

An. A continuall battell against sinne.

Qu. What worketh this battell?

A. A continuall desire to profite in godlines

Qu. What worketh this desire?

An. An earnest studie in the word of God

Qu. What worketh this earnest studie?

An. A further knowledge of our owne weaknesse and Gods goodnes.

Qu. What worketh this knowledge in vs?

A. An earnest calling vpon God for helpe

Q. What worketh this earnest calling?

A. Victorie against Satan and sinne.

Q. What worketh this victorie?

A. A liuely experience of Gods fauour.

Q. What worketh this liuely experience?

A. Bold.

The first cause

An. Boldnesse to fight and sure hope of
ther victorie.

Qu. What worketh this sure hope?

An. An vnspeakable joy of heart in trouble.

Qu. What worketh this joy of heart?

An. Patience to the end of the battell.

Q. What worketh patience in vs?

A. Stoutnes of heart to the finall triumph.

Q. What worketh stoutnesse of heart?

A. A plaine defiance against Satan and sinne.

Q. What is this defiance?

A. The beginning of the eternall life in vs.

Qu. What is this beginning to vs?

An. A sure seale of our election, and glorification.

¶ The certaintie of Adoption.

Qu. May not this seale bee abolished through sinne?

A. No, for these gifts are without repentance.

Q. But many fall shamefully from GOD?

An. The spirit of adoption raiseth all chosen againe.

Q. But many are never raised againe?

A. These were never of the chosen of GOD.

Qu.

of our Salvation.

*Q. Yet both they and the Church beleevd
otherwise?*

An. They deceived themselves, but the
Church judgeth charitably.

Q. Then Faith is not certaine?

An. True Faith is verie certaine to the be-
leevers.

Q. What certainty hath every one of his faith

An. The testimonie of the Spirit of adopti-
on with the fruits.

Q. But many glorie in this testimony in vaine

A. This testimonie is most sure and certaine

*Q. Why then are so many deceived by this
way?*

An. Because they glorie in a Spirit without
the fruits.

Q. How may wee eschew this danger?

A. By the right tryall of our adoption.

¶ The tryall of our adoption:

Q. Where should wee beginne our tryall?

An. At the fruits of Faith and Repentance,

Q. Wherefore that?

A. Because they are best knowne to our
selues and others.

Q. What if we begin at Election?

An. Then

The first cause

An. Then wee shall wander in darknesse.

Qu. But GODS election is most cleare and certaine?

A. It is cleare and certaine in the selfe, but it is not ay. certaine to vs in speciall.

Q. When is it certaine to everie one of vs?

An. When it may bee felt and knowne by the fruits.

Qu. This exact tryall hath brought some to desperation?

A. GODS Elect are ay sustained, and finally comforted.

Q. Yet this tryall is troublesome to mens conscience?

A. But at length it bringeth greater peace of conscience.

Q. When and how is that?

A. When after the feeling of GODS Iudgements, wee taste of his mercy againe more abundantly.

Qu. Why are GODS Elect so oft thus troubled in minde?

A. That they may the better feele & know the mercy of GOD.

Q. Why doe worldly men esteeme so little the mercy of GOD?

of our Salvation.

An. Because they taste not thoroughly of his Iustice.

Qu *What thing then is trouble with the comfort of the Spirit?*

An. A seale of GODS loue, and a preparation to life eternall.

Q. *What is prosperitie without the gust of the Spirit?*

A. A token of GODS wrath and a way to perdition.

Q. *But some are troubled in minde without any reliefe?*

A. Such men beginne their hell heere with Cain.

¶ The last and eternall estate
of mankynde

Qu. *What then shall bee the finall end of all flesh?*

A. Either life, or death, eternall without any change.

Qu. *VVith whom and where shall the faithfull bee?*

An. With GOD in Heaven, full of all joy and felicitie.

Qu. *With whom and where shall the Wicked bee?*

An. With

The first casue

An. With Sathan in hell, oppressed with infinite miserie.

Q. Are these two ends certaine and sure?

A. No doubt, seing the middes are certaine and sure.

Q. What are these sure middes?

A. Faith, and infidelitie with their fruits.

Qu. What maketh these middes sure?

A. GODS most iust and constant will revealed in his Word.

Q. VVhen ordained he these middes and ends

A. Before all beginnings in his secret counsell.

Qu. To what end did hee this?

Qu. That his mercy and iustice might shine perpetually in mankynde.

Qu. How was this brought to passe?

A. Through the creation of man in vprightnesse, and his fall from that estate.

Q. What followed vpon this fall of man?

An. All men once were concluded vnder sinne and most iust condemnation.

Q. What serued this for his mercy & Iustice

A. Heereby occasion was offered both of mercy and iustice.

Q. To whom was mercy showne and given ay.

A. Onely

of our Salvation.

A. Only to his chosen children in CHRIST, which are called the vessels of mercy.

Qu. How doth hee shew mercy to them?

A. Hee giveth them the middes, whereby they come assuredly to life eternall.

Qu. Upon whom doth hee shew Iustice?

A. Vpon all the rest of Adams posteritie, which are called the vessels of Wrath.

Q. When doth hee this?

An. When hee suffered them patiently to walke according to their owne corrupt nature.

Qu. What followeth vpon that walking?

An. Eternall perdition infallibly, according to GODS eternall Decree.

Qu. Doth GOD compell them to walke that way?

An. No, but they willingly embrace it against his Word.

Q. How can men willingly embrace the way to perdition?

A. Because they are blinded and corrupted by Sathan and their owne lusts.

Qu. May they embrace the way to life?

An. No, for they refuse it necessarily, and yet freely without any compulsion.

Qu. From

The first cause

Q. From whence commeth this necessitie?

An. From the boundage of sinne, wherein they were casten by the fall of Adam.

Q. But all Adams posteritie is equally in the same bondage?

An. No doubt, but yet the chosen are redeemed through CHRIST, and the other justly left in their owne naturall estate.

Qu. What thing then shall be seene perpetually in these vessels of wrath?

A.. The glorie of GODS eternall and fearefull Iustice.


Qu. What shall bee seene in the vessels of mercy?

An. The perpetuall praise of his mercy and goodnesse through IESUS CHRIST our LORD. To whom with the Father and the holy Spirit be all honour and glorie eternally. AMEN.





*A godly prayer for GODS grace,
and for remission of sinnes.*

 LORD IESUS CHRIST my Sa-
viour and Redeemer, grant and
giue me thy grace, that it may al-
way worke in mee to the end. Grant mee
that I may ever desire and will, that which
is acceptable to thee. Giue mee what thou
wilt, and doe with mee as shall please thee.
Lord Iesus grant mee thy grace that I may
rest in thee, and fully put my trust in thy
mercy. Thy providence is much better for
mee, then all that I can imagine or devise.
Lord giue mee grace gladly to suffer what-
soever thou wilt shall fall vpon mee: keepe
mee Lord from sinne, & make that possible
by grace, that is to me impossible by nature.
Strengthen mee with thy Spirit, and deli-
ver mee from all iniquity and wickednesse,
that I be not entangled therewith: for I am
weake in resisting sinfull motions. Assist me
in all things with thy grace, & so strength-
en

A prayer?

en me with heavenly strength, that neither Sathan, nor my wretched flesh, haue victorie or dominion over mee. Teach mee to walke in thy commandements, and make me to follow thy will. I beseech thee therefore Lord Iesus, keepe mee from the superfluous cares of this world, that I be not inquieted with bodily necessities: nor overcome with the pleasures of the world. Preserve mee from all things, that hinder my soules health, that I bee not overthrowne with them. Let not flesh and blood overcome me, nor the vaine glorie of the world deceaue mee, nor Satan with his crafts supplant mee: but giue mee heavenly wisdom and ghostly strength in resisting them: patience in suffering them: and constancie in persevering to the end. Lord when temptation or tribulation commeth, vouchsafeto succour mee, that all may turne to my comfort: and alwayes that I may see thy Name be blessed. Helpe mee Lord, and I shall not feare what troubles soever shall fall vpon mee. Lord send mee helpe in my troubles, for mans help is little worth. How oft haue I been disapoynted, where I thoght I shold
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A Prayer.

haue found friendship. And how oft haue I found it, where I least thought? Blessed bee thou Lord therefore in all things, that happeneth vnto mee. Be thou my strength and comfort in all necessities, and to thy mercie doe I appeale. I would subdue all euill affections, but they daylie rebell, and rise against me, and will not be subject vnto my spirit: therefore Lord send me the light of thy grace, and destroy in mee all carnall desires. Lord I desire that I may haue of thee, the joy of inward peace. I aske of thee to come to that rest, which is ordained for thy chosen children: for without thy help I can not come to thee. Lord giue mee peace, giue mee inward joy, and all such things as thou knowest to bee needfull for mee, according to thy good pleasure. Remember thy mercies, and fill my heart with thy grace. Let thy grace and mercy comfort me and forgiue mee all my sinnes. To thee O LORD bee honour and glorie, and praise for ever and ever. Amen.

FINIS.



